

tby glory, SOMA, is great and profound:  
 thou art  
 the purifier' (oi all), like the beloved  
 MHEA : thou  
 art the aiigmenter of all, like ABYAMAK.

4 Endowed with all the glories (that  
 are displayed) "by thee in heaven, on earth, in  
 the mountains, in the plants, in the waters, do  
 thou, illustrious<sup>1</sup> SOHA, well-disposed towards us,  
 and devoid  
 •of anger, accept our oblations.

5\* Thou, SOMA, art the protector, the  
 sovereign  
 of the pious,<sup>b</sup> or even toe slayer of  
 TSITEA ; thou  
 art holy sacrifice.<sup>0</sup>

8. Thou, SOMA, fond of praise, the lord  
 of plants<sup>^</sup>  
 art life to us. If thou wilt, we shall not  
 die.

7. Thou bestowest, SOMA<sup>^</sup> upon Mm  
 who worships  
 thee, whether old or young, wealth,  
 that he may  
 enjoy, and live..

8. Defend us, royal So3EA, from every  
 one seeking  
 to harm us. The friend of one like thee  
 can never  
 perish.

9. SOMA, be our protector with those,  
 assistances  
 which are sources of happiness to the  
 donor (of  
 oblations).

10. Accepting this our sacrifice, and  
 this our

<sup>a</sup> Gy roval (*rdfan*) Som@.

<sup>b</sup> *Satpatis twam rdjota*. *Sat* may be explained,  
 also, according

to the Scholiast, by Brahman, making the sentence^  
" the protector,  
or lord (*j0ati*), or the king (*raja*), of the  
Bralimans.\*

<sup>c</sup> *Soma* may be considered as identifiable with  
sacrifice, from  
the essential part it performs in it  
*yafndnthn*).